JOURNAL
OF THE
BRITISH SOCIETY OF DOWSERS

Vol. IV. No. 32 June, 1941

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BRITISH SOCIETY OF DOWSERS

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OBJECTS OF THE SOCIETY

(*a*) To encourage the study of all matters connected with the perception of radiation by the human organism with or without an instrument.

(*b*) To spread information amongst members, by means of a journal, lectures and other means, about the use of dowsing for geophysical, medical and agricultural and other purposes and for tracing objects animate or inanimate.

(*c*) To keep a register of dowsers for water, minerals, oil, and for other purposes.

RULES OF THE SOCIETY

I.—Membership.

The Society is open to all persons interested in radiation-perception.

The Council has power to appoint honorary members.

II.—Subscription.

The subscription is five shillings per annum, or three guineas for a life member.

III.—Management.

The Society will be managed by a Council consisting of a President, who will act as Chairman, and five members, one of whom will act as Treasurer and Secretary.

The President and members will be replaced as necessary by the Council, appointments being confirmed at a General Meeting.

All questions regarding the publication of the journal, lectures, meetings, etc., will be settled by the Council.

Decisions of the Council will be arrived at by correspondence if necessary, the facts being recorded in the Minute Book.

Decisions will be decided by a majority vote, the Chairman having a casting vote.

The Council has power to co-opt other members for special purposes.

IV.— Accounts.

The financial year will be from July 1st to June 30th.

Accounts will be published annually within two months after the end of the financial year.

Accounts will be audited privately.

V.—General Meeting.

A General Meeting will be held annually, and other meetings when considered necessary by the Council.

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NOTICES

We much regret to record the deaths of Mr. B. Chinnery-Haldane, of Gleneagles, an original member of the Society, and also of Mrs. Helen Pim, of Roscrea, Tipperary, a well-known water diviner.

* * * * *

Owing to the difficulties arising from the present war conditions, it will not be possible to arrange any lectures in the near future.

* * * * *

If any member has a copy of " Tu Seras Sourcier," of " Apologie du Sourcier " and of " Comment J'Opère " which he is willing to dispose of, would he please communicate with Mr. A. Tyldesley, 306 Wimborne Road, Bournemouth, who is anxious to acquire copies of these books.

* * * * *

Messrs. Devine and Co. Ltd., St. Stephen's Road, Old Ford, London, E.3, supply pendulums of whale ivory with central suspension and cavity for sample at 7s. 6d. each; also nickel silver and copper angle rods, together with whalebone rods in desired dimensions of flat, square or circular section.

* * * * *

Several members have asked the Editor for back numbers of the *Journal*. The Editor would be greatly obliged if members who do not require their old *Journals* would return them to him.

* * * * *

The Society's badges can be obtained from the Honorary Secretary. Owing to the increased cost of postage the price is now 1s. 3d. post free.

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Communications for the Editor, and inquiries, should be sent to Colonel A. H. Bell, York House, Portugal Street, London, W.C.2.

TURENNE'S THEORIES

And another suggesting diffraction of radiation as the basis of the divining power

By NOEL MACBETH, M.A.

Among those who have weighed the evidence, divining now has status as an art, but its scientific basis is still a thing which is much debated. Perhaps what is described in this article will help to make diviners more successful in operation and a few more physicists think " radiesthesis " worth detailed study. Most of the experiments here described originate from L. Turenne, a French engineer, whose pupil I was for some time. Diviners will be able to perform them without recourse to special apparatus.

The views of Turenne are based on extensive " field " experience gained during the last forty years. He has spent the last twenty years on special research. He has the technical qualifications of a man who was lecturer on wireless at the French artillery officer's gunnery school at Fontainebleau and earlier graduated at " Centrale " (Ecole Centrale des Arts et Manufactures), which, with " Polytechnique," supplies France with most of her military and government engineers.

Turenne's more recent investigations have been devoted to diagnosis and prescription based on a creation of wavefields corresponding to vitality of the animal cell; and then observation of variation in wavefield lengths has been clinically proved to indicate by this variation the health of a body cell on test as well as the tonic effect of remedies. Here he has had the co-operation of a group of French, Swiss and Belgian physicians, and to-day I am glad to say there are men and women doctors of Great Britain who have taken up this method. Turenne's opinions on the " physics " of divining have not been unfavourably influenced by the discovery that the photo-electric cell's varied potentials permit photographs to be made which show confirmation of manifestations sensed by pendulum or rod. This work has been made possible by the courtesy of the Paris Westinghouse Company. One photograph so produced, which I have, shows that the pendulum indicates truly the different structures of " cultured " and normally grown pearls.

About 1,200 pages, 8in. by 5in., are devoted to Turenne's

printed descriptions of his various experiments, and these are part of a work which he wrote in note form between 1930 and 1935. Realising the difficulty of a student in taking up radies-thesis by this channel, I have recently compiled for pupils a summary of essentials covering about 150 pages of foolscap. I am quite prepared to lend a copy of this " Course " or to part with a duplicate in favour of anyone reimbursing the expense involved. The many experiments are of particular interest, I find, because they permit analysis and also the identification of different elements and other products by several distinct methods, each of which provides a control of the other. The whole leads to the general conclusion that what diviners sense is as much a wave phenomenon as are forces which are revealed by methods employed in a physical laboratory.

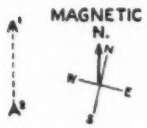
Most diviners are in the habit of describing effects as due to waves coming directly from the distant body, all things having " radiation." Physicists can hardly be sympathetic with the idea, because the concept is so contradictory to their experience that only radium and a few products radiate and that waves of ordinary products detectable in a laboratory come into being only when matter giving these waves has been subjected to influences of a highly disruptive value, like X-rays or electric currents of immensely high voltages. Turenne follows the general view of science that all radiation is a question of atomic disintegration, but he still writes as if all matter radiated, though to a degree or intensity which is too slight to be perceptible except by man's nervous system.

The Connecting Force: Magnetic and Oscillating

In this article not much more can be attempted than to describe a few experiments and the results of general, repeated, practical experience which help to make a little clearer the act of distant detection practised by diviners of hidden bodies, including underground water. In all divining there appears to be a flow of an electric charge, which means electrons in matter or photons in light; the diviner's nerves note the change in influences due to the arrival of new influences of some " body " in an area occupied by the diviner and along directions connected to him by a force pervading the subsoil and also the air. The connecting force between the diviner and the " body " he is interested in seems to be no other when, for instance, underground water is sought, than the constant force, natural to all the world, which is revealed by its magnetic field affecting magnetic compasses.

It is not always believed that the earth's " field " has any influence away from the earth, and so the idea that its influence rises as far as the rod may be criticized. The connection of this magnetic " conveyor " with influences due to the sun and

light is indicated, in any case, by Bouly's methods of detecting along directions taken by the sun's rays; and so it is a question whether terrestrial magnetism and the sun's force are not one in some mysterious manner. We know, in any case, that when there is an aurora borealis, or a sun spot changing light, earth's magnetic field is modified, and this is, I feel, in favour of the idea. We know also that nature and man can turn electricity into magnetism and magnetism into electricity, each being a counterpart of the other so long as there is movement during the process.



A^1 "attracts" A^2

Fig. 1 Shown in Plan

It may be considered as universally accepted that any attraction, or effect of it, between two bodies must be the result of some form of connection through what fills intervening space. This space is filled with air and, in the case of divining underground bodies, also with solid earth. The space must be occupied also by what permits the transmission of the "message" detected by the rod, and the question is what this is. Turenne concludes, as I have said already, that the intermediary is terrestrial magnetism because he has found that at great distances the concealed body is detectable only in directions of north-south (and, when his "astatic" rod is used, east-west) along magnetism's vertical planes. The skilled diviner senses very distant objects along these directions, and the only exception is provided, as I have said, when the connecting power of the sun's rays intervenes.

But in experiments conducted over short distances, say up to a couple of hundred yards, a distant object's presence is detectable also along the line of vision, and this brings the beam of the eyes into the same category. Lastly, at much shorter distances detection can take place along the beam produced by, or resulting from, any product which is styled radio-active, this appellation being adopted because the diviner feels over such a body the same effects as he does over products of the radium family which are universally recognized as being in a state of atomic bombardment and emitting rays which laboratory apparatus can identify. In all the latter cases detection can take place independently of the magnetic directions of north and south. Since effects are shared, Turenne concludes that causes must be also, and he considers that such things as a horseshoe magnet, a diamond and also again a combined group of copper and zinc are radio-active entities. They can all be recognized by the same effect they produce on rod or pendulum, which is an oscillating one. Now is the "radiation" there concerned an oscillating wave? Turenne supplies an indication that it is by producing the same effect, a departing "beam," by mechanical means: a beam

leaving the oscillating arm of a metronome. The general conclusion reached is that terrestrial magnetism's force which connects the earth's north and south must itself be an oscillating wave, the " lines of force " being in vertical planes.

It may be pointed out for the few who are ignorant of the nature of wireless that waves reaching receiving sets are also due to oscillation. It is not illogical, either, to think of divined forces used as " connectors " as having an electrical nature, and so they may be termed electro-magnetic waves like the forces in light. This concept as to the oscillating nature of waves sensed by diviners is not new in divining thought, although it was new when Turenne expressed it long before diviners had commenced to think in terms of wireless, some fifteen years ago.

Table Tests on Terrestrial Magnetism

A force passing along a vertical plane arranged north and south cuts through all points of the plane which lie in a horizontal relation to each other just as much as it cuts through points which when joined form a vertical line. This is so just as much as the fact that all points on the side surface of a wall standing with its side pointing north and south are cut by the wall's north-south plane surface. Turenne's claim is that the vertical part of terrestrial magnetism, which is responsible for a compass needle indicating north, acts as the carrier of wave influences connecting identical bodies whether the direction of connection be vertical, or horizontal and then vertical, or wholly horizontal. Experiments intended to reveal effects which are sensed between two identicals may then be performed in a wholly horizontal direction provided that the identical bodies be north and south in their horizontal relationship.

With this in our minds, if two glass tumblers, say, are laid a few feet apart on a table and one is moved around the other it will be found that a pendulum composed of a suspended needle shows the connection between the " forces " of the two tumblers only when they are north and south. The experiment is better performed when the needle is held so as to hang more than eight inches above the table. If a black ball pendulum is used, it is held with bob within eight inches of the table (earth), and the gyration between the tumblers, more often than oscillation between them, is the significant movement. The reason for this difference in effects (according to whether a needle suspended vertically or a ball " coloured " black is used), is connected with the properties of materials as well as their form and colour, and their sympathy " according " these to one or other part of earth's magnetic field.

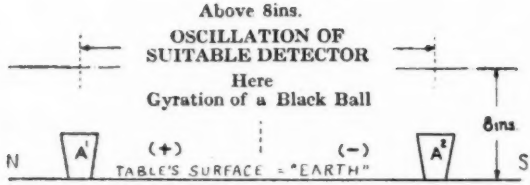


Fig. 2 Shown in Elevation

ATTRACTION WHEN BOTH ARE CUT BY ONE VERTICAL PLANE OF EARTH'S MAGNETIC FIELD

Now perhaps the reader who has set up his "apparatus" will care to develop the primary idea and test attraction between bits of coloured ribbon, say two orange pieces. The ribbons are revealing orange from out of light, and it is easy to show that where colour predominates on their surfaces different products will attract each other because when in the light they share the wave properties of their colour.

A third experiment is to find that when the suspended needle is the pendulum used (or when a white ball or one of thorium replaces it), the to-and-fro oscillation indicating attraction between the two tumblers continues at right angles to this line of attraction just through (and over) each tumbler, the general effect being a figure of "H," drawn in oscillations, as seen from above. In this figure the two objects attracting each other are at the ends of the H's "bar."

"Making" an "H"

Fig. 3 In Plan

Yet another experiment will show that only a detector capable of permitting oscillation N-S and E-W over and high above the compass magnet's centre is capable of connecting the two similar tumblers when a book stands between them as an obstacle in the connecting space. Then it is better to hold a third tumbler, for reasons which will be apparent later. The experiment shows which kind of wave force (represented by a pendulum's selecting power) acts as a connection between similars, even through solid matter. Lastly, by holding one of the tumblers the diviner can perform the act of holding a sample or "witness" giving evidence of the presence of its distant counterpart; he then finds a sample helping him to detect what lies N. or S. of it or what lies in the same plane vertically below. In all such variations of the original experiment the "H" form of oscillations indicating attraction between similars is worth noting specially, as also the fact that such attraction may be considered as due to waves because it takes place between ribbons reflecting waves of colour out of light.

Is Radiation always Present?

It has been said that certain diviners can detect water by means of either a violet ribbon or a green "witness". The same can be tested in this "horizontal" way on a table. In this connection if I had space I could discuss the manner of selecting colour blends which act as witnesses of solid bodies having the same wave-vibrating qualities attracted towards the colour. Practical examples of this colour technique are given, as many are aware, in Mager's book, but Turenne has prepared a graph enabling the diviner to select a blend of colour corresponding to each element from the first to the ninety-second.

Physicists do not usually accept the idea that matter of all kinds radiates as so many diviners like declaring. It may be that matter exposed to the light absorbs light in some measure like a coloured ribbon and the diviner feels this influence. But the diviner also succeeds in sensing objects lying underground out of, at any rate, the visible part of light's domain, and Turenne explains the phenomenon of detection through darkness and solid matter as the conveyance of a product's waves to the diviner on earth's surface by means of terrestrial magnetism acting as the carrier and connection. The concept seems an effective one in view of experience in the field and the table experiments described earlier, but the question I would raise is whether all kinds of matter do really send off rays and radiate.

DIFFRACTION

I.—By Crookes Tube

II.—By a Magnet
Shown in Plan

Fig. 4

One of the interesting facts revealed in physics is the function of diffraction. As we all know, rays of light split up into component colours when they pass through a crystal and also when they appear on the other side of moist air in the form of a rainbow. Moreover, with the help of a Crookes tube's rays, a diffraction can take place in such a way that an element associated with the electricity causes the latter to send out a beam which after passing a grating goes off at an angle from the original line of advance, the angle being typical of the element and corresponding to it. Now we owe it to Turenne that radiesthesis can provide the same test of products. The angle created by iron, say, is the same whether the experiment be conducted by tube or by radiesthetic methods. Thus Turenne, using diffraction methods, shows how a product can be analysed, anyhow

with regard to the composition of its surface. We have to add to this the information that not only can samples of all solids, whether dry or wet, and all gases be so analysed, but also samples of colour vibrations. This means in fact that by radiesthetic test all matter and all forms of radiation known to fill the ether can be grouped, and the groups represent families corresponding to light's component colours—red, orange, yellow, &c.

This analytical method of Turenne's deserves special attention for the reason that not only has he discovered several separate methods based on diffraction and effects of wave bombardment which confirm each other's results, but he has made it possible for the diviner to check his result in any single diffraction test. It may interest readers to have a diffraction test described.

The beam used (which corresponds to the X-rays in the physical experiment) may be that provided by the bombardment between the forces of the two poles of a horseshoe magnet. On this beam a product (a piece of copper for example) is laid, and, say, six inches away a "grating" is stood vertically. This grating may be a sheet of wire gauze or even a flat disc pierced with holes, taken from a coffee strainer. Now observe what happens. When the "product" was not there a black pendulum indicates the magnet's beam going straight through the grating, but as soon as the copper lies as indicated the pendulum shows by oscillation that the main beam has been diverted from its straight line towards a direction which is about 60 degrees both to the right and the left of the straight line. A red ribbon tested in the same way would diffract the beam some eighty degrees. Now let the "control" take place. As soon as the "product" is laid "at its place" where the diffracted beam has been found, the beam disappears and, instead, just the polar gyration usually created by the product is found over it. In Fig. 5 the angles are counted from the zero of total diffraction and not as they have been in the text.

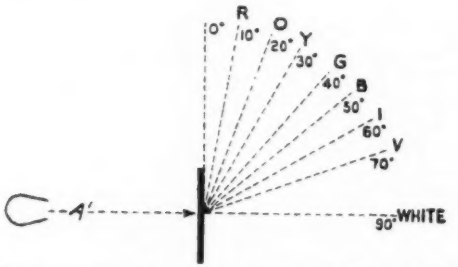


Fig. 6 Shown in Plan

DIFFRACTION "FAMILIES"

From the above the reader will, I hope, gain an insight into

some important parts of Turenne's divining technique, and now I should like to turn to certain original suggestions. Does not the diffraction experiment show the power of a product to distort and to arrest the normally straight passage of beams of an oscillating wave, earth's magnetism being one? Now, in the act of divining for an underground product a single beam of this natural force must be passing through both the hidden product and the diviner represented by his rod, and my suggestion is that in that case, just as when similars are tested on the horizontal as we have done earlier, the cause for the "message" which reaches the diviner is the diffracting effect of the product upon the passing wave of terrestrial magnetism, this resulting in a change of the diviner's previously balanced sensations. Such a change from what he was accustomed to before as surrounding influences upsets his rod. If this is so, we have an explanation of the act of divining and of sensing "radiation" without there being necessarily any actual emission of rays on the part of the divined product, and that is the point I hope I have made clear.

Still, compared with Running Water

Among diviners there are two main camps, in one of which are the people who do not believe in the function of samples; and also it is well known that most diviners fail to detect underground still water while succeeding when water is flowing. For those who cannot believe in the efficacy of samples I submit the experiments already described, two products acting in the same way that two "selectors" in wireless would work on each other, the former permitting only what is shared as a wave influence to pass through the latter.

Giving my conclusions at the beginning, I would suggest that detection of still water, while being far more difficult because the intensity of the detected wave force is so much less, is really only possible when a sample is held. In that case the diviner feels the diffraction noted in the previous horizontal experiment. Turenne has found that impure, non-distilled water has an emanation detected as due to earth's magnetic belt within eight inches of earth's surface and no emanation higher up. Zinc is also a product without the type of emanation which is sensed high above, and if this or a water sample is buried underground, say a foot below the surface in a garden, its presence will not be detected. But as soon as a witness is also held, there is detection; the vertical part of terrestrial magnetism then comes to our help as the connector.

But, as diviners know, an underground running stream is a thing which most people gifted with the sensing power can feel quite easily when no sample need be held. A possible reason for this facility may reside in the fact that with a flow of water

there is friction and this is generally recognised as providing an electric charge. If a current produced by the water rubbing against the stream's sides tends to rush to earth's surface just as a charge of electricity insulated from it and above this surface runs to earth as soon as it can and by the shortest route, we seem to have a charge located where the stream lies providing energy for accentuating earth's natural terrestrial magnetism passing vertically through it, and so increasing magnetism's intensity vertically above the stream. About electricity being engendered by friction there will be no dispute, and the fact that an electric current increases sensations reaching a diviner can easily be shown. One has only to test the emanation over a wire lying otherwise then north-south and to compare this with the new energy sensed as soon as electric current is made to pass through the wire by placing it in a circuit connecting a bulb to a small torch battery. Distances in the case of underground streams are, of course, greater than those of any table experiment, but so also should be the electric charge due to friction. There are water diviners who say that the smaller streams often "pull" on the rod more than those giving a greater output of water; this I would interpret as meaning that the narrower streams, where friction at a point should be greater, are those which give greater charge at a point and so greater pull on the rod. The idea has occurred to me that detection of flowing underground water may be, for the person who uses no witness, really only detection of a flow of electricity, water being incidentally at the same place.

There is much here that is merely theoretical, but I hope the inclusion of descriptions of experiments will show that the theories are not without a little foundation of fact to support them. My personal conclusion as regards divining is that the act is to be considered more than anything else as the result of man's power to detect secondary effects than direct emission of waves from products (rare radio-active products recognised as such in the physics laboratory proving the exception to the rule). I can appreciate the use of samples and the application of the law of similars in their use, for I now have dozens of ex-pupils who can use them in a way that eliminates possibilities of auto-suggestion. I can also conceive it as possible that our dowsers who have trained themselves to "vibrate" conveniently like a product become a "selector" of a similar vibration passing to them from without, so acting, themselves, as witnesses and therefore requiring none in the hand in order to detect certain specific products. There is a physician I know who is able to "mentalise" most body organs in this way for the purpose of diagnosis, and there is a prominent dowser who can find still water or oil (but nothing else) without holding a sample to influence the receptive nerves of his hand. There seems to be

no reason why brain should not be able to " hold " a memory wave just as much as a wave idea registered by sample's sight or touch. This will explain why I can suggest that psychic divining can become, as it were, " material " and, if the operator is sincere and skilled, really succeed.

In the Animal Body

Since the next paper will be devoted to analysis and particularly to the kind which has proved valuable in medicine, it is advisable for certain facts mentioned earlier to be stressed. These are connected with a diviner's power to identify two *types* of wave influence. First of all he can detect a wave influence associated with generally recognised radio-activity of the kind indicated by physical laboratory instruments, that is to say, waves leaving a radio-active body. To a physicist, the fact that all such influences are revealed by the same selector as are those felt over a source of electric current makes it possible to conceive the idea that the detection in question is one of passing electrons. Secondly, a dowser can detect (by black pendulum or similar selector) quite another influence which is illustrated by the diffraction test described in connection with Figure 4. In that case, the body's secondary effects are revealed, the primary cause being the passage of the universal force of terrestrial magnetism which makes a compass turn northwards.

Now, the existence of these two *types* of wave influence becomes important as soon as the subject is viewed from a medical standpoint ; for the former active radiation is an accompaniment of disintegration, and this abandonment of energy is associated with what is known as a state of disease. A state where there is absence of disintegration, *i.e.*, where energy is being retained within body cells, represents good health. A state of rapid disintegration (easily detected vertical-type waves) is therefore a bad sign for an animal body, but it may be a good sign in the case of a medicinal remedy intended to pass on energy to a sick patient.

The facts just stressed will be developed in the next paper, a description being given of various forms of wave diffraction tests which reveal similarities of a part of total influences possessed by different substances. We shall also review the usefulness of wavefields produced by Turenne's methods from each product's emanation associated with other standard influences, and lastly we shall describe the use of sample-witnesses, in the choice of which the Turenne laboratories have been guided by a group of physicians.

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DIVINING MINERALS, OIL AND WATER

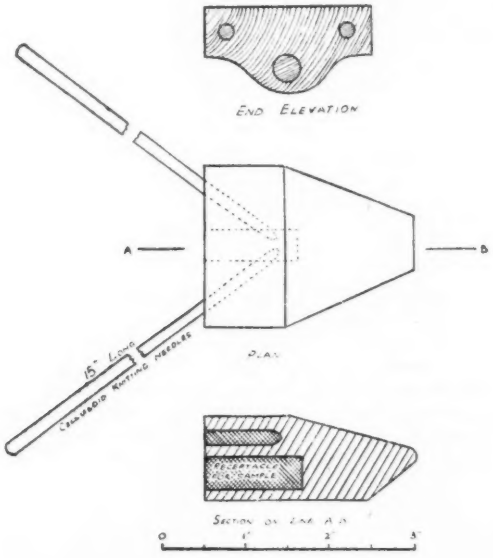
By GEO. G. FLEMING

(*Reprinted from* B.S.D.J. 3 *of March, 1934*)

Many different methods to determine the location of minerals, oil and water and various instruments of all makes and designs are used by dowsers in their search for the treasures of mother earth. There is no hard and fast rule that can be laid down as to the method or type which should be adopted by any individual dowser, most of whom evolve some method and design of instrument best suited to their particular make-up and requirements. The writer uses a divining rod which rotates or tips down when over the object of search therefor. The following observations may be of service to the dowsers who work the rod in the same way.

Type of Rod

In the first place I use separate rods, or rather instruments built specially for each mineral, oil and gas, or whatever else I happen to be in search of. Each instrument consists of two rods inserted into a wooden end, the whole forming a V shape.



The end is made of maple wood, and is 2½ inches long, 2 inches wide and 1 inch thick; this block is shaped or tapered to make it as light as possible, two holes are bored, 3-16th inch diameter, and the same distance from each edge, these holes being set in the end at about 30 degrees. Below these holes and in the centre, another hole is bored, 3-8th inch diameter; this hole forms a receptacle for the "sample," which is in reality a piece of material similar to that for which I am in search. The smaller holes are to receive the ends of the rods, which are celluloid knitting needles about 15 inches long and thick enough to tighten into the 3-16th inch holes.

The needles can be purchased for a few pence in any drapery store, and an added advantage is that they can be got any colour desired. This type of rod I find is very smooth and allows even rotation in the hands without jerking. I mark the right-hand rod with a positive mark and never interchange it with the left side; this is important as in time the rods become magnetized. As mentioned previously, each rod has a sample of the precious and base metals or whatever else I might be in search of, and the end is coloured to match the rods; the colours used in some instances correspond with those as set out in *The Modern Dowser*, but they were arrived at by testing the different coloured rods, without samples, on known deposits, the set which responded was noted and samples added and sealed with plastic wood, no metal being used whatever in the construction. I have used this type of instrument for many years and find it very efficient, and having separate rods for the different objects sought eliminates the "serial" method of determination.

Mineral Prospecting (Lode)

The first thing I do on arrival on the property to be prospected, say, for gold, is to take the gold rod, holding it in both hands, palms up and thumbs out, and slowly turn round: if there is gold within a mile or two the rod will tip up immediately my body becomes between the rod and the deposit. In other words, direction is received through the nerves of the spinal column, and the direction is carefully noted and followed, holding the rod as before. Immediately the deposit is intersected, the rod tips down, the width and the line of strike is then worked out and compass bearings taken. Now, the vein or lode may or may not outcrop where first contacted: if it does not, it is followed by using the rod, towards ravines or other points of erosion and invariably one finds the vein matter exposed there; the dip is then first worked out with the rod and checked with the exposure and the depth estimated at where the vein will carry values; other mineral rods are tried and the operator can then say definitely if the ore is a complex one or not. Generally it is found that a whole series of veins exist, and if so, these require

to be traced and plotted on a map, as also cross veins and faults. Dowsers who specialize in mineral locating should have at least a superficial knowledge of geology whereby they can determine correctly between formation veins and cross or fissure veins: it is at the intersections of these two systems that very rich values are encountered, and again, it is essential that they work out the dip of a vein, for this reason—the emanations which come to the surface of the ground come at the same angle at which the mineral is dipping. All veins do not dip; some are perpendicular, which of course simplifies matters, but where a vein is not exposed and is dipping, and should the dip not be worked out correctly and supposing a shaft was sunk at the point of contact made with the rod, the vein would be missed altogether. The writer has seen more dowsers fall down under conditions such as these than any other way.

Oil and Water

Oil prospecting is much simpler because in most oil structures the oil is held up in the sands by hydrostatic pressure and therefore it is very easy to determine the boundaries of the oil sand as this condition makes a very definite line of demarcation. Within the boundaries there is a liability to faults and blank areas. These should be carefully noted and plotted on the map as in mineral locating.

The same method can be applied for direction in respect to oil as that used and explained in connexion with mineral locating, although in oil the boundaries are much more irregular. However, the emanations from the deposits are of the perpendicular variety. There are only two exceptions to this rule, known to the writer, viz.: the Turner Valley Field, situated in Alberta, Canada, and the Kettleman Hills Field, in California, U.S.A. Both fields are situated on what is termed "Mountain Structures," the formation having a dip of 70 degrees on the flanks, and the production from the wells in both fields is crude naphtha. Much care has to be exercised under these conditions. Under certain circumstances water which is running in rock fissures may have emanations coming to the surface at the angle at which the fissure may be dipping. In my opinion this is accounted for by the texture of the rock which forms the walls of the fissure.

Depth

As in other branches of dowsing, the methods of estimating depth vary considerably with the individual operator. I find the unit system is adaptable to all forms of locating. First, I find if the deposit responds to a unit of, say, 100, and if so, I allow the rod to go down as often as it will: each time down represents one unit. The unit may be from 1 to 1,000 feet as the case may be, and when the rod turns up, this action means

the operator has reached the first sand. On trying again, the rod commences a downward movement. Once more I count as before till the downward action again stops, and keep repeating till there is no further downward pull. This system gives one the number of sands and their respective depths which may be contained in any structure and which carry oil or water.

Before concluding I would like to pass on a few hints to beginners. Keep a careful record of success and failure, and do not be discouraged if you are wrong in your findings occasionally : try to ferret out the cause of the blunder and, when found, rectify it—you will never make that mistake again. Never under any circumstances allow other people to try out your rod. If they must experiment, have a spare one and let them play with it. Try to develop your powers of concentration and observation. It will help you if at some time you have to demonstrate the science of dowsing before sceptics. Practise estimating depth as often as possible by visiting districts which depend on their water supply from underground means : trace the springs to the wells, make your calculation and have the owner check your estimate. In a short time you will find you will be able to tell to an inch the depth the water encountered. Dowsing is a progressive science, the more you practise the more you will advance in knowledge. Study as much geology as you can, but make your geological theories conform to the dictates of the rod and remember the dowser is usually brought in when all other means fail. It is up to you.

THE DIVINING ROD AND ITS IMPLICATIONS

(*The following article by Herbert Thurston is reprinted from* The Month *of November, 1934, by permission of John Murray. Though in many respects out of date, it contains information of historical interest*).

In a booklet entitled "Superstition," published in the course of last year, I had occasion to touch upon the phenomena of the divining rod and to comment upon the varying attitude of theologians in their treatment of the moral question involved.[1] The late Father T. Slater, as there pointed out, stands committed to the view that the dowser's activities are morally indefensible:

> The use of the divining rod [he says] under the belief that a stick of a special shape, cut from a particular kind of tree or bush will point out hidden treasure, or mines, or springs of water, is superstitious and sinful. For it is certain that there is no natural force which acts in the arbitrary manner in which the divining rod is said to act under the circumstances.[2]

We might, I think, ask ourselves whether it is quite so certain that no form of radio-activity can proceed from running water or from metallic lodes buried in the bowels of the earth. Would not the theologians of a century ago have been justified in saying that any claim to take an accurate picture of the osseous framework of man's living body was superstitious and evil because it was impossible that any natural force could make an impression upon a film through the opaque muscular tissues, so long as the epidermis remained intact? It is, however, only fair to mention that Fr. Slater somewhat qualified his pronouncement by adding:

> It is not impossible but that particular individuals may be very sensitive to the presence of water or minerals even when hidden under the surface of the earth, and perhaps the frequent finding of springs by dowsers is partially to be explained in this way. Then, by practice and experience, a power of detecting the presence of underground water from the vegetation or other signs on the surface may be developed. There is also, without doubt, a great deal of fraud in such matters. Finally, the devil may sometimes intervene.

The majority of the recent text-books of moral theology take a less rigorous view than that expounded by Fr. Slater, though there is a rather curious tendency to insist that he who uses the instrument should formally disavow any intention of invoking

[1] *Superstition*, by Herbert Thurston, S.J., pp. 26-29. This little book forms one of the series *Standpoints*, published by the Centenary Press (Geoffrey Bles).

[2] Slater, *Manual of Moral Theology*, fifth edition, 1925, Vol. I., p. 143.

diabolical aid. For example, Fr. Prümmer, O.P., remarks that according to the common teaching " it is permissible to employ the divining rod in searching for water or lodes of metal, provided that a protestation be made against the intervention of the devil." He goes on to say : " the reason is that the bending of the rod may, with some probability, be attributed to magnetic or electrical forces, so that men of proved integrity sometimes use the divining rod for these purposes." On the other hand, he condemns absolutely any attempt to find lost objects in general by this means, " because there is no natural cause which is capable of producing such an effect."[1]

Historically speaking, there seems to be no satisfactory evidence of the use of the divining rod for the discovery of either springs or minerals earlier than the fifteenth century. Vague references to rhabdomancy, or to Aaron's rod, or the caduceus of Mercury are not to the point. It is true that Dr. Jules Regnault professed to have found a sculpture in high relief representing the Chinese Emperor Yu (between 2205 and 2197 B.C.) holding a forked instrument in his hand, while an accompanying inscription states, so we are told, " Yu, of the dynasty of Hsia, was celebrated for his knowledge of bearings (*gisements*) and of springs. He detected hidden objects ; he knew how to regulate the tilling of the soil in accord with the varying seasons."[2] But even if we could be certain of the decipherment and interpretation, an isolated example of this sort tells us nothing of value. As late as the fifteenth century of our era only one fragment of evidence seems so far to have been produced which points to the employment of the divining rod for water-finding. This consists of a drawing in a manuscript at Vienna, attributed to the year 1420, or thereabouts, in which two Y-shaped twigs or instruments are depicted, held in the hands of human figures close beside what seems to be a newly constructed well.[3] It is probable enough that this may be trusted as a reliable testimony to a method which had then come into use for the discovery of springs, for we know that in the same century recourse was had to the divining rod in German mines, then the most important in Europe, for the tracing of veins of metal ore. For a long time, however, it was only in connexion with metals that the " Wünschelrute," as the Germans called it, enjoyed any great vogue. Luther mentions it in his " Decem Præcepta " (1518), where, treating of offenders who by their idolatories and profanities sin against the

[1] D. M. Prümmer, O.P., *Manuale Theologiae Moralis*, third edition, 1923, Vol. II., p. 407. One is rather tempted to ask whether it is sinful to carry a potato or a stick of sealing-wax in your pocket as a cure for rheumatism. Science would certainly say that there is here no natural cause capable of producing such an effect.

[2] See A. Pali, *La Recherche des Eaux souterraines*, 1932, p. 86.

[3] The drawing is reproduced in Klinckowström, *Handbuch der Wünschelrute*, 1931, p. 48. The reference in the text is on p. 41.

first commandment, he remarks "To this class belong those who seek hidden treasures by means of the divining rod" (*qui virga divinitationis occultos quaerunt thesauros*). The practice seems to have been imported into England for use in the Cornish mines in the course of the sixteenth century, but even as late as 1646, when Sir Thomas Browne sent to the Press his "Enquiries into Vulgar and Common Errors," he says nothing of water-finding. His words are :—

> A strange kind of exploration and peculiar way of rhabdomancy is that which is used in mineral discoveries : that is with a forked hazel commonly called "Moses' rod," which freely held forth, will stir and play if any mine be under it. And though many there are who have attempted to make it good, yet, until better information, we are of opinion with Agricola[1] that in itself it is a fruitless exploration strongly scenting of a pagan origin."[2]

The controversy, begun in the sixteenth century, as to the rightfulness of using the divining rod, and as to the value of the indications it afforded, has lasted ever since. There were people who had recourse to it for discovering every kind of hidden thing they wanted to trace, from the path of a criminal flying from justice to the determination of obliterated boundary marks. It was this extravagance which made it easy for such assailants as the Oratorian, Père Lebrun, to heap ridicule upon the claims made by the practitioners who extolled the virtues of "la baguette." Lebrun's treatise seems to have made an impression upon St. Alphonsus Liguori, especially certain alleged cases adduced by the Oratorian in which people who had made a protestation that they wished to have nothing to do with the Evil One obtained no movement in their hazel fork, whereas it moved freely with others who had made no such protestation.[3] One would like to ask the many Catholic priests who have met with marked success in their use of the divining rod whether before beginning they were always careful to repudiate any assistance from an unhallowed source. I can only hope that it is not very profane to doubt the efficacy of this test.

It can hardly be a matter of surprise that geologists and other scientific men who have made geophysics the subject of special study, should be disposed to criticize the methods of the dowser a little severely, and to cast doubt upon his achievements. When *Nature*, in 1927, published a favourable review of "The Divining Rod," a book which Mr. Besterman had edited from the materials collected by the late Sir William Barrett, F.R.S., Professor

1 This was George Agricola, in his later years a staunch Catholic. The book referred to, *De re metallica*, was published in 1556, the year after his death.

2 See Sir Thomas Browne's Works (Bohn's edition), Vol. II., p. 96.

3 See Liguori, *Theologia Moralis*, Book II., Tract. 1, cap. 8, n. 4.

Sollas, F.R.S., who is now President of the Geological Society, took up the matter rather warmly in the same journal, refusing to admit that any case had been made out for the supposed faculty of the water diviner. The controversy was renewed in other quarters, and some months later Professor J. W. Gregory read an important paper on the subject at the "Public Works, Roads and Transport Congress," held at the Agricultural Hall, Islington. It must, I think, be allowed that he reviewed the evidence patiently, at any rate, so far as regards the test which had, on various occasions, been applied by public bodies, and in which the dowsers had been admitted to a fair trial. In the contention of Professor Gregory these have always failed. He mentions the experiments conducted by Professor Wertheimer at Bristol, in 1911,[1] those of Professor Sollas in 1883,[2] the systematic series of tests at Guildford in 1913,[3] as well as the report of Sir John Cadman upon the oil tests in Persia in 1925. Spiritualists constantly complain that scientific experts will not investigate their phenomena, but this can hardly be said by the water diviners. Professor Gregory also points out that in 1920 the Commission for Water Conservation and Irrigation in New South Wales published an account of 152 experimental borings. Of these borings fifty-six were made in spots indicated by the divining rod with the result that thirty-nine (*i.e.*, about 70 per cent.) were successful; but of the ninety-six which were made without such help eighty-three (*i.e.*, about 87 per cent.) were successful. It was accordingly decided that the employment of dowsers was an unnecessary expense. Writing to *The Times* a little later (December 2nd, 1927), Professor Gregory re-affirmed the conclusion he had arrived at. "In brief," he said, "the evidence of all the controlled experimental tests in England of which I know is against water or oil divining." It may further be pointed out that although Catholic ecclesiastics figure very prominently among the best known dowsers on the Continent, Professor F. Kaisin, of Louvain, published not so very long since a strong article in the *Revue des Questions Scientifiques* (January, 1930), in which he declared that the proportion of successes achieved by the divining rod was very much that which anyone would obtain who, at haphazard, calls heads or tails on the repeated tossing of a coin. M. Kaisin appeals further to a series of tests undertaken at Louvain itself, as well as at La Louvière, from none of which was it possible, he declares, to draw any conclusion favourable to the supposition of a special faculty in the dowser

[1] For these see the *Journal of the Society of Arts*, Vol. 59, 1911, pp. 384-391.

[2] A report of these will be found in the *Proceedings of the S.P.R.*, Vol. II., pp. 73-78. They took place at Locking in Somerset. The criticism by Mr. Pease which follows ought also to be read.

[3] The report may be read in *The Sanitary Record*, Vol. LI., 1913, pp. 355-358; 391-392; 462-466.

for locating springs, metal objects or underground cavities.

Discouraging as this scientific verdict may sound to those who have heard and put faith in marvellous stories of the water diviner's achievements, the geologists and other sceptics have not, by any means, succeeded in discrediting the popular belief, however much they may be disposed to regard it as a vain delusion. In the case of spiritualistic phenomena the attitude of the encyclopædias and other books of reference is not apt to err on the credulous side, but the claims of the dowser, on the other hand, have nearly always met with sympathetic treatment. Take, for example, the "Encyclopædia Britannica," which, both in the 1910 and 1929 editions takes its tone from the investigations of the late Sir William Barrett. In the later issue we are told that "a widespread faith exists, based on frequent success, in the dowser's power": and the explanation is hazarded that "like the 'homing' instinct of certain birds and animals the dowser's power lies beneath the level of conscious perception, and the forked twig acts as an index for some material or other mental disturbance within him, which otherwise he could not interpret." So again, in France, the "Larousse du XXème Siècle" (1928) remarks, "the phenomenon [of the baguette] is undeniable, but the results are sometimes very remarkable, sometimes very disappointing." Let me further add the comment of "The New International Encyclopædia" (New York, 1915) which runs thus:

> Many are the possible explanations of this strange phenomenon, the facts of which cannot seemingly be disputed. Even to-day some respectable scientists, Professors Barrett and Janet[1] among them, accept these facts. Undoubtedly some natural causes will, in time, be discovered that will throw light on this obscure phenomenon.

It is certainly noteworthy that even hostile scientists give unmistakable indications that the evidence puzzles them. For example, Messrs. Eve and Keys, in their "Applied Geophysics,"[2] remark:

> As late as 1914, in the U.S.A., Henri Mager[3] used divining rod and magic pendulum with much jargon on radio-activity and electro-magnetism. The writers have come across three or four similar cases where bogus apparatus with a veneer of pseudo-science have deluded many credulous and superstitious people. Yet it must be admitted that the divining

[1] I must own that I can find little justification for this introduction of Pierre Janet's name. He says, for example, in his *Automatisme Psychologique*, 1889, p. 368: "Il est probable que, dans quelques campagnes, subsiste encore la croyance aux révélations de la baguette divinatoire." But he may since then have revised his views.

[2] Cambridge University Press (2nd edition, 1933).

[3] Henri Mager's larger work, *Les Sourciers*, has been translated into English from the fourth French edition. It is published by Bell, under the title *Water Diviners and their Methods (1931)*.

rod is still used by men of unquestioned integrity in search for water, frequently with marked success.

Even in the report of the Guildford experiments to which Professor Gregory appealed, we find no absolute rejection of the divining rod as a mere superstition. The main conclusion arrived at is thus phrased:

> On comparing the state of facts known to exist, with the indications given by the diviners, whatever sensitiveness to underground waters may exist in certain persons, of which some evidence has been given, it is not sufficiently definite and trustworthy to be of much practical value. Moreover, the lack of agreement with each other shows that it is more a matter of personal mentality than any influence of the water.[1]

Again, it is certain that recent decisions have allowed the expenses of a water diviner to be met from public funds, and that a diviner has even been employed in the crypt of St. Paul's Cathedral to seek for the water channels below the foundations. Moreover, the Government of British Columbia in 1931 appointed an official—a lady dowser—to find springs in certain arid regions where agriculture was much hampered by the deficiency of necessary irrigation. The efforts of this lady, Miss Evelyn Penrose, seem to have been attended with marked success, and she has written an exceedingly interesting account of her experiences which was published in *Blackwood's Magazine* for September, 1932. I shall have occasion to quote from this article later on.

What contributes perhaps more than anything else to persuade me that the water diviner's faculty is not a mere illusion is, first, the conviction of a number of unquestionably honest people that the influence which works upon them is entirely beyond their control, and secondly, the violence and suddenness of the movement resulting in the hazel fork, a movement which immensely impresses the looker-on. If we were dependent only upon the evidence of professional dowsers who make their living by it, some suspicion of trickery and simulation would be inevitable, but the gift, like exceptional keenness of eyesight or an ear for music, seems to be distributed irregularly and without any reference to education or social status. Many ecclesiastics undoubtedly possess it, and amongst well-known practical dowsers may be numbered the Vicomte de France, Count C. von Klinckowström, Baron W. von Rolshausen, Baron R. von Maltzahn and others, whose interest in the subject is purely

[1] I quote this from Professor Gergory's paper, reprinted in the Smithsonian *Annual Report* for 1928, p. 338. May not the divergence in results be due to the fact that the indications given by some dowsers are much more powerful and accurately interpreted than those obtained from others who are less competent?

scientific. The descriptions given by those who have been eye-witnesses of such experiments are nearly always impressive. I may recall, for example, the account written here in *The Month* for October, 1891,[1] by a Jesuit Father now dead, but at that time well known to me. A curious feature observed on that occasion was the cessation of the influence when a series of glass salt-cellars were produced for the dowser to walk upon. In these new conditions we are told that the forked twig which had been bent violently upwards so long as he followed the course of the subterranean stream, at once returned to the horizontal position in which it was originally held. I refer to this because a similar experiment seems to have been tried at Fyvie Castle, Aberdeenshire, on April 28th, 1928. Dr. A. E. M. Geddes,[2] in a letter published in *Nature* (September 8th, 1928) gives an account of the proceedings, in the course of which he narrates how –

> another set of observations was carried out with the dowser blindfolded. He was made to cross a line which he had previously marked out as being a water-course. Nobody approached within several yards of him. When he passed over the line previously indicated, the exact position of which was quite unknown to him, the twig moved upwards. As he passed beyond the line, the twig immediately fell.

Dr. Geddes stated, further, that the effect was inhibited when the dowser stood on glass, and also when the twig was sheathed in rubber tubing. The power, which under exceptional conditions, moves the rod with great violence, is attested both by the water finders themselves and by onlookers. Miss Evelyn Penrose the lady officially appointed, as mentioned above, to locate the underground flow of springs in British Columbia, says of her father, living in Cornwall, who also possessed the gift :

> Although he was a very strong man, I have seen the rod turn in his hands with such violence as to skin the bark off itself, but nothing he could do would stop the turning. I am not strong enough to hold the rod so that the bark is skinned off it ; so it skins the bark off my hands instead. My hands used to be my great trouble. They first used to blister, and then the rod tore off the blisters until my hands became open sores.

The same writer also describes other rather unpleasant physical experiences which were sometimes associated with her dowsing operations, and it is interesting to note that Baron von Rolshausen, from a booklet of his published in Germany (1931),[3] at the time that Miss Penrose was working in British Columbia,

[1] *A Modern Diviner*, pp. 190-195.
[2] Dr. Geddes is a scientist and the author of a treatise on Meteorology.
[3] *Die Wünschelrute*, p. 43. Mager, *Water Diviners*, pp. 31-32 ; also reports similar experiences of the famous dowser Barthélemy Bléton.

seems to have been subject to similar sensations. The lady dowser, to quote her own words, complains that " when finding large quantities of water, and more especially when finding oil or minerals, I have been seized with violent physical sickness which I have finally had to call in a doctor to stop." Miss Penrose, in her article, gives the reader the impression of a well-educated, candid and courageous explorer in regions where life was very rough. Speaking of her experiences in oil prospecting, she says further :

> The first indication I get of oil is a violent stab through the soles of my feet like a red-hot knife ; when over the oil itself the action of the rod is so violent that I am turned and twisted about like a doll on the end of a piece of string and can hardly keep my feet. On the strongest dome of the main oil-field the shock from the oil was so great that I just crumpled up and collapsed, being unable to open my left hand or straighten my left side, for what seemed a long time, although it was probably only minutes, if not seconds.

But of all the evidence which has come my way bearing upon water-finding none seems to me to be more worthy of attention than that collected by Count von Klinckowström in his book published in 1931, in collaboration with Baron von Maltzahn.[1] Anyone who knows Count Klinckowström's contributions to psychic research, notably in the treatise " Der Physikalische Mediumismus," will be aware of his extremely sceptical attitude in dealing with the physical phenomena of Spiritualism. But, in the " Handbuch " just referred to, and of quite recent date, we learn that the Count is himself a dowser, and that he is a leading figure in a German Society, Verband zur Klärung der Wünschelrutenfrage, formed to investigate the problems of the divining rod. Of the reality of such a faculty he is entirely convinced, and he supplies a large collection (illustrated with many plans) of examples in which marked success has attended the operations conducted both by professionals and amateurs. He has not confined his attention to water, but includes in his scheme the prospecting for metals, oil, &c. While admitting that the results are not always at present satisfactory, he holds that want of preparation and lack of intelligence are mainly responsible for the seeming failures. In any case, the collection of cases brought together in the book is extremely impressive,[2]

[1] *Handbuch der Wünschelrute ; Geschichte, Wissenschaft, Anwendung*, by Graf Carl von Klinckowström and Freiheer von Maltzahn. München 1931.

[2] See especially pp. 149-193. It is regrettable that in the plans, &c., the photographs are so reduced that it is very difficult for failing eyesight to make much use of them. A very striking case is one recorded in Klinckowström's earlier publication, *Die Wünschelrute als Wissenschaftliches Problem* (pp. 13-14), concerning the finding of water for A. Senking's cooking-stove manufactory in Hildesheim.

though it is impossible to give details in the space at my disposal. One curious suggestion, made in the little book of Baron von Rolshausen, may conceivably help to explain the failure of the dowser on some occasions to obtain exact results. He avers that there are people so "antimagnetisch"—he possibly means only so violently sceptical—that their influence prevails over the power of the dowser, so that the latter obtains no impressions at all. The Baron declares that he has himself experienced this, though it happens but rarely.[1] It is clear that such an explanation of failure can only be entertained with extreme caution, but there does seem to be some evidence that the psychic faculties of the medium are subject to similar inhibitions, and we have no positive grounds for rejecting the idea that the sensitiveness of the medium and the dowser may be, in their nature, closely akin.

I have spoken in the title of this paper of "the implications" of the diviner's faculty. What was mainly in my mind when using such a word was the lesson brought home to us by our inability to determine anything regarding these mysterious powers. Their nature, their cause, their range of application, indeed their very existence, are all matters in dispute. We have already seen that the use of the divining rod has generally, in past years, been regarded by enlightened theologians and by men of science as a mere superstition. But now, after experimental trials have lasted for more than four centuries without adequate results, this simple instrument, though its virtue is still contested, has come again to be looked upon with favour, even among men who are critical of all other abnormal phenomena. Not least among the curious features in this history is the discovery that the original forked twig of hazel or willow is not an indispensable element in the dowser's equipment. A great number of the most skilled practitioners, both professionals and amateurs, now use a pendulum. Two pieces of whalebone spliced together at one extremity are also much in favour, while some prefer a bit of steel clock-spring or a piece of twisted iron, and others find that they can get quite good results without any instrument at all, using only their hands. One further peculiarity in the case should not be overlooked. Diabolic intervention, which has been invoked to solve so many difficulties when unusual phenomena occur, is hardly to be thought of here. In tracking criminals, revealing buried treasures or discovering imaginary boundary marks, the devil might be supposed to take a hand; but the business of locating a spring or a lode of metal ore seems too commonplace to call for such an explanation.

The devil being excluded, three theories affording a natural explanation have all found supporters. The first is that the rod responds to some physical stimulus exerted by the water or the

[1] Rolshausen, *Die Wünschelrute*, p. 44.

metal and allied to radio-activity. According to the second, the movement of the rod is due to the unconscious action of the diviner resulting from a sort of clairvoyance. This has the merit of putting all the findings, whether the subject of the quest be water, oil, minerals, &c., upon a common basis. The reaction always takes the same form, though the diviner's thought in one case is centred on springs, in other cases on metal, oil, coal, dead bodies and, in fact, on anything that has to be found. Thirdly, it is maintained by some that the diviner subconsciously moves the rod owing to his subtle perception of the bystanders' belief that he is getting "warm," or to his own recognition of favourable indications in the geological features of the spot.

To discuss these conflicting explanations would take us too far. The point upon which I would wish to lay stress is the recognition that we are still confronted by many psychic mysteries which we are not in a position to solve. I have been reproached in connexion with Spiritualism and other such matters, with only collecting facts and offering no explanations. But past generations, as it seems to me, have been far too precipitate in drawing conclusions which they believed to be final and treated as irreversible. If we are wise, we shall at least avoid that error. The only remedy is—patience.

RADIESTHÉSIE, 1940

(*Translation of an article from* Gringoire *of March 7th, 1940*)

I am told that at Lyons during the " war interval " a young girl dowser was tested by the local military authorities. On a map she located at a distance of several kilometres large masses of iron on certain roads. They turned out to be artillery columns.

A year ago our contemporary *Excelsior* put the number of officer dowsers, " on the ground " (*radiesthésistes*) and " at a distance " (*téléradiesthésistes*) in the German army at 1,400 ; the function of these officers is to discover topographical peculiarities, cavities, excavations, &c., in forest areas. Every officer can count on eight to ten soldiers in the regiment who can use the rod or pendulum ; officers and men are given regular training.

Dowsing at a distance is, of course, carried out on a map or rough plan ; sometimes a mere sketch is enough.

The operator uses a pointed object which he moves about methodically over the map, holding the oscillating pendulum in the other hand. When it begins to gyrate, the dowser assumes that the pointed object is indicating the exact position of a topographical peculiarity, a spring, a mineral deposit, archæological remains, and so on.

Such, in brief, is the method—entirely absurd from the point of view of classical science and probably akin to clairvoyance. The important point is that map dowsers sometimes obtain extraordinary results ; we will quote a few cases—garnered in times of peace—without expressing an opinion.

Vicomte de X was in the habit of watching every evening, by means of map dowsing, the return of the cattle on his estate. He held a bit of meat as a " sample " in his left hand, spread a large-scale map of his property on a table, and moved his pendulum about over the map : if the pendulum gyrated, it meant that the animals had remained outside exactly at the spot indicated.

One evening when he had a party, one of the guests remarked at about 11 o'clock that he had not carried out his daily map dowsing. M. de X took up his pendulum and said after a few seconds : " That fellow de R. (the farmer) has again left two cows in the wood ; here in the middle of this copse."

Next morning M. de X was giving the farmer, who was protesting strongly, a dressing down, when there was a knock at the door. It was the gamekeeper.

" I have come to warn M. le Vicomte," he said, " that there are two boars lying in the undergrowth."

This was at the exact point indicated on the map. One can hardly blame the pendulum for not being able to distinguish the flesh of a boar from that of a cow.

This indefiniteness on the quality of the material does not

hinder research, but it makes premature statements somewhat dangerous. Some years ago, in a town in the east of France, a map dowser declared that remains of a saint would be found under the surface of a school playground. They dug there with all speed and discovered that the relics were the bones of a very commonplace farmyard animal.

Another great difficulty is the phenomenon of *rémanence*, or impregnation, which sometimes reveals past conditions instead of present. Thus a dowser with the pendulum may find traces of human remains in a burial place which is actually empty. And I doubt whether any dowser would risk using his pendulum on the empty tomb of Tut Ank Amen, whose mummy, so they say, made so many people come to a bad end.

Now here is a curious case taken from *La Prospection à Distance*.

A young man, M.R., of La B., had disappeared, leaving no trace as to whether he had run away or committed suicide. The last time he was seen was near the station of La B., where large reservoirs had been constructed several years before. They were dragged without result.

It occurred to a friend of the family to consult a first-rate pendulist, M. Francis C. He was given a photograph of the missing man, and an examination of it revealed that the subject was dead.

M. Francis C. immediately studied a staff map and ascertained that the man had vanished at a particular spot in the bed of a little stream between two bridges. It was so clearly indicated that the dowser thought it was his duty to inform the family.

To his great astonishment he was told that eleven months before, at this exact spot, M.R. had tried to end his days by throwing himself into the water, but had been rescued by passers by.

This is a case of *rémanence*, not of a material object but of an *intention*, and this obvious distinction clearly shows the narrow margin between *téléradiesthésie* and clairvoyance. At the same time the search for the body was completely held up.

M. F.C. happily remembered that the new reservoirs were not shown on the staff map. He procured a detailed plan of the reservoirs, and, at a particular spot, the pendulum gyrated. He seized the telephone :

" Hallo ! La B. Station ? The body is at . . . . ! "

" Impossible, we have searched everywhere."

" Get your grapnels, I am holding the telephone."

Five minutes later an affirmative answer came : the body was there ; out of sight it had been missed by all the search parties.

Must one say more ? Can we believe that certain combinations of lines drawn on a bit of paper become centres of harmful or beneficial waves ? We are approaching the fantastic region of talismans and charms.

A well-known dowser was consulted by a correspondent who complained of nervous pains in the pit of his stomach ; attributing his trouble to injurious waves emanating from his radio instrument. This was not so far fetched, as short waves are actually used therapeutically to produce artificial fever.

" Send me a plan of your room showing the positions of the chief bits of furniture."

Examined with the pendulum, the plan revealed the presence of a " wave centre " so powerful that the dowser thought at first that he had hit upon some exotic object brought from Africa and charged with dangerous influences. The " thing " was situated in the middle of the mantelpiece ; the dowser could even draw a sketch of it, but it was an affair of angles resembling nothing on earth.

But what was the astonishment of the dowser when he received, several days later, a description of the object on the mantelpiece ! —a bronze statuette representing an infantryman, his rifle-butt on the ground, striking a match to light his pipe. The angular figure formed by the lines of the rifle and his arms was a faithful reproduction of the sketch, which was clearly malefic !

M. X hastened to get rid of the statuette and the sketch, when his troubles at once ceased.

As for me, having been given a collection of magical drawings and evil charms of Hindu origin, like a coward I hastened to present them to an Orientalist who claims to be proof against such evil influences. But one never knows !

NOTES ON RADIAL DETECTION

By A. A. COOK

The article " Some Dowsing Notes " in the December, 1940, issue of our *Journal* exemplifies the care that should be taken to test out in all ways a result gained, to make sure of its correctness. Mr. J. A. Clarke says (in good faith) " that the Dowser should get rid of all ideas about inhibitions. Results can be obtained in *all* circumstances." To that point I am in agreement with him, but when he goes on to say " glass-stoppered bottles will give reactions for their contents, and rubber boots, or standing

on glass, do not prevent reactions being obtained." I am at variance with him as to the correctness of the findings he gets under the circumstances he quotes. In my book *Radial Detection*, now in the hands of the publishers, Angus and Rabertson, Sydney, I deal with these questions. I would say Mr. Clarke has teeth stopped with gold or amalgam (or both) to get a reaction with the content of a glass-stoppered bottle, or when standing on glass. He would find if he "shorts" the metals carried in his mouth, as is explained in my book, he would get no reaction. With rubber boots it is different. Should the boots be perfectly clean and *dry*, one gets no reaction from the detector while wearing them, but if they are dusty or wet, the detector reacts. A simple test as to the effectiveness of insulation is to put a glass of water at the Dowser's feet. If the detector reacts, it shows the Dowser carries something on his body, which causes an incorrect working, for he can remove the glass of water, and the detector will continue to give a reaction at the same spot. The only way the *water* reaction could be got would be to place a copper wire (or piece of string) in the water and allow it to come over the glass to the floor, or place a lighted torch on the floor beside the glass.

The question of correctness or otherwise of work done on photographs and printed reproductions is also dealt with in my book. There are so many factors which have to be considered when using the detector that a seeming result from the object carried, or worked on, may be no correct result at all, but represents a reaction gained from some nearby outside influence. In some cases the object which is considered to be giving the answer is not influencing the detector's reaction at all, such as reactions while carrying samples in glass-stoppered bottles; and in others, the object used is causing a wrong result, which is taken as correct. Dowsing works consistently along certain lines, and any result gained, which is at variance with these, is *ipso facto* not correct.

I note with interest in Mr. Maby's article, in the same *Journal*, his remarks on sporadic and recurrent phase reversals and small cyclical frequency changes. I touch on these in my book, in reference to observations with the detector, during four cyclonic periods during the early part of 1940. The "known control" I use to keep a check up on polarity is the magnetic pole itself. If the detector will not give a reaction at this point I know its working is not correct, and thus prevent the mistakes so easily fallen into when these radial upsets take place. By the way, I can get the results, as described, using the glass-stoppered bottle and standing on an insulator, but I know these results are not correct, and can prove my contention quite simply.

NOTES AND NEWS

Mr. N. L. Lockton writes :—The following account of dowsing may be of interest. It was sent my by a friend who is at present living in Gloucestershire :—" In May, 1939, a farmer wanted to obtain a supply of water on his own land so that he should be free of Company charges, which he considered were exhorbitant. He employed a dowser, and a plentiful supply of water was found at a convenient spot at about 30-40 feet. The farmer being interested, later tried his hand with the rod (a piece of copper wire) and felt the pull. His son also tried, but with negative results. Shortly afterwards the son was taken seriously ill, with consequent loss of blood, and the doctor said the only way of saving his life was a blood transfusion. The farmer offered his blood, which was found suitable, and the doctor duly performed the operation. When the son was again well enough to be about the farm, he tried the rod once more and found that he felt a definite reaction though not very strong."

* * * * *

By permission of the author and of the publishers, Wm. Blackwood and Sons Ltd., the following interesting extract is reprinted from an article entitled " The Sick Bee," by John Crompton, which appeared in Blackwood's Magazine for February, 1941 :—

" I have heard it instanced as an example of the bee's callousness that it will drink from syrup or water in which a comrade is drowning. But there is a fallacy about this sort of argument. It premises that the bee's brain functions, like man's, almost exclusively in conjunction with the one sense of sight. Admittedly the bee is richly endowed in this respect. She has a pair of eyes for field work, which, with their thousands of facets, enable her to see fore and aft and sideways at one and the same time. She has also three additional eyes for the close work in the darkness of the hive. But these, with a few unimportant exceptions, are the only uses to which she puts her five eyes. She has another sense of which we know little and the uses of which we can only surmise. It is a sort of transmitting and receiving apparatus and is probably housed in the *antennae*. It is a highly efficient wireless contrivance, and enables bees to work in conjunction on the nicest and most intricate work in different parts of the hive. Recent work suggests that it can even give mind-pictures of places and pitfalls in the fields to bees who have never been there. In a minor way I myself had a bird's-eye view of the working of one phase of this organ. As all know, when the queen is removed great consternation ensues. In a few minutes bees come running out in shoals to look for her. I had often removed the queen, but had always put back the comb on which she was. On this occasion I removed the comb altogether and put in a new one. In the former instance I think the scent of the Queen remains ; at any rate, it takes the bees some time to realise

she is lost. The whole hive (and it was a large one) was open before me. The queen had been removed from the comb on the extreme right; fifteen combs stretched away to the other side, all packed solid with bees. As the new comb was inserted there was an immediate roaring and pouring up of bees, and this commotion travelled like a flash along the fifteen frames from right to left. When I say like a flash, it was just slow enough to watch it travelling—two seconds perhaps. So in two seconds the news had been conveyed to the minds of, roughly, 100,000 bees. It was not just a vague alarm; it was the definite message, *Queen missing*. We, with all our telephones and telegraphs and loud-speakers, have no means of conveying news so quickly and universally as that."

The use of the antennae as a receiving apparatus is, no doubt, analogous to the receptive power of the dowser. Is it not possible that the whiskers and the symmetrical horny appendages of many animals have a similar function?

* * * * *

Sir Ronald Storrs, in his valuable and most entertaining book *Orientations*, mentions how when he was governor of Cyprus in 1926 he went to see an old English resident of the name of Peace, who was dying in Nicosia Hospital. Peace began to talk of Kitchener, who, as a captain in the Royal Engineers, had, many years before, made a survey of Cyprus, and recalled that he had possessed the gift of water divining. "He would walk along a road or country path and point to one side or the other, saying 'You will find water there': and we did."

There is still a great lack of water in Cyprus, and it is unfortunate that no effort appears to have been made, recently at any rate, to obtain a reliable water diviner to make a thorough examination of the island with a view to increasing the water supply.

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Country Life of March 15th contained a photograph of a country man using a steel divining rod.

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In the *Kentish Mercury* of March 21st there was a long article about the rediscovery of the famous Blackheath caverns. It appears that though certain indications of the position of a cavern were obtained by dowsing, they were not followed up and the actual discovery of the cavern was to a certain extent a matter of chance. It seems strange that those responsible should not have thought it worth while to save useless effort by employing a dowser with experience of locating cavities.

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The *Sunday Post* of March 23rd and the *Evening Times* (Glasgow) of April 17th report that the Millport Town Council have decided to engage a water diviner to augment the borough water supply.

NEW MEMBERS

BURLTON, R. FERRER, The Granta Hotel, Graham Road, Gt. Malvern, Worcester.

DONALD, G., 3 Hillside, Devonside, Tillicoultry, Clackmannanshire.

LAMONT, R. W., 15 Low Road, Castlehead, Paisley.

MCCLURE, S. S. T. M., Main Street, Box 1089, Brampton, Ontario, Canada.

SINGLEMAN, J., Ministry of Works and Buildings, Room 213/2nd, Abel House, Westminster, S.W.1.

TARPEY, Mrs. KINGSLEY, 5 Parsifal Road, N.W.6.

NASSIF, L. P. G., Plum Tree Farm, Burnham, Bucks.

CHANGES OF ADDRESS.

BLACKWELL, Commander P. F. B., Thames Naval Control, Southend-on-Sea.

MUNRO, Dr. HECTOR, 11 Charles Street, Berkeley Square, W.1.

SCOTT, Miss H. R., Glensevern, Berrlew, Montgomeryshire.

STEMP, R, L., 67 Headswell Avenue, Ensbury Park, Bournemouth.

SYKES, E., British Council, 25 Sharia Aboul Sebaa, Cairo.

SOME BOOKS ON DOWSING AND HUMAN RADIATION

The Physics of the Divining Rod, by J. Cecil Maby and T. Bedford Franklin; Bell, 21/-.

The Divining Rod, by Sir William Barrett and Theodore Besterman (out of print).

Dowsing, by Captain W. H. Trinder; British Society of Dowsers (obtainable by Members through the President at 5/4, post free).

Water Divining, by Theodore Besterman: Methuen, 7/6.

Water Diviners and their Methods, by H. Mager (translation): Bell, 16/-.

The Modern Dowser, by Le Vicomte Henry de France (translation): 2nd Edition, Bell, 4/6.

The Art of Water Finding, by M. E. Pogson: obtainable from the President, B.S.D., post free, 1/8.

Local Variations in a Penetrating Radiation and their Connection with Water Divining, by H. M. Budgett: obtainable from the President, B.S.D., -/6.

The Human Atmosphere (the Aura), by W. J. Kilner: Kegan Paul, 12/6.

The Origin and Properties of the Human Aura, by Oscar Bagnall: Kegan Paul.

The Chain of Life, by Guyon Richards: John Bale, 6/-.

How do you Sleep? by L. E. Eeman: Author-Partner Press, Ltd., 24 Baker Street, W.1., 3/6.

Les Sourciers et leurs Procédés, by H. Mager.

Traité complet des secrets de la Baguette et du Pendule des Sourciers, by Frère Padey, 65 fr.

Le Sourcier Moderne, by Henry de France, 5th Edition, 10 fr.

Comment j'opère, by Abbé Mermet, 4th and enlarged edition, 25 fr.

La Radiesthésie (explaining Abbé Bouly's method), by M. A. Capron, 15 fr.

Comment devenir Sourcier, by Armand Viré, 18 fr.

Tu Seras Sourcier, by Emile Christophe, 20 fr.

Manuel théorique et pratique de Radiesthésie, by Rneé Lacroix-à-l'Henri: Henri Dangles, 38 rue de Moscou, Paris (8e), 20 fr.

La Radio-Tellurie, by M. Larvaron and Dr. J. Regnault: Maison Deyrolle, 46 rue du Bac, Paris, 18 fr.

Essai sur les Rayonnements de l'Homme et des Etres vivants, by C. Voillaume.

Cours de Radiesthésie, by Henri Lemonnier: Maison de la Radiesthésie. 16 rue Saint-Roch, Paris.

La Vérité sur la Radiesthésie, by Paul Serres: Dunod, Paris.

Le Pendule Magique, by Madame de Mersseman: Maison de la Radiesthésie, Paris, 15 fr.

Electricité Magnétisme Radiesthésie, by Comte de Marsay: Maison de la Radiesthésie, Paris, 12 fr.

Radiesthésie Physique, by Pierre Béasse: 2nd Edition.

Investigación de aguas subterráneas, by Bartolomé Darder Pericás.